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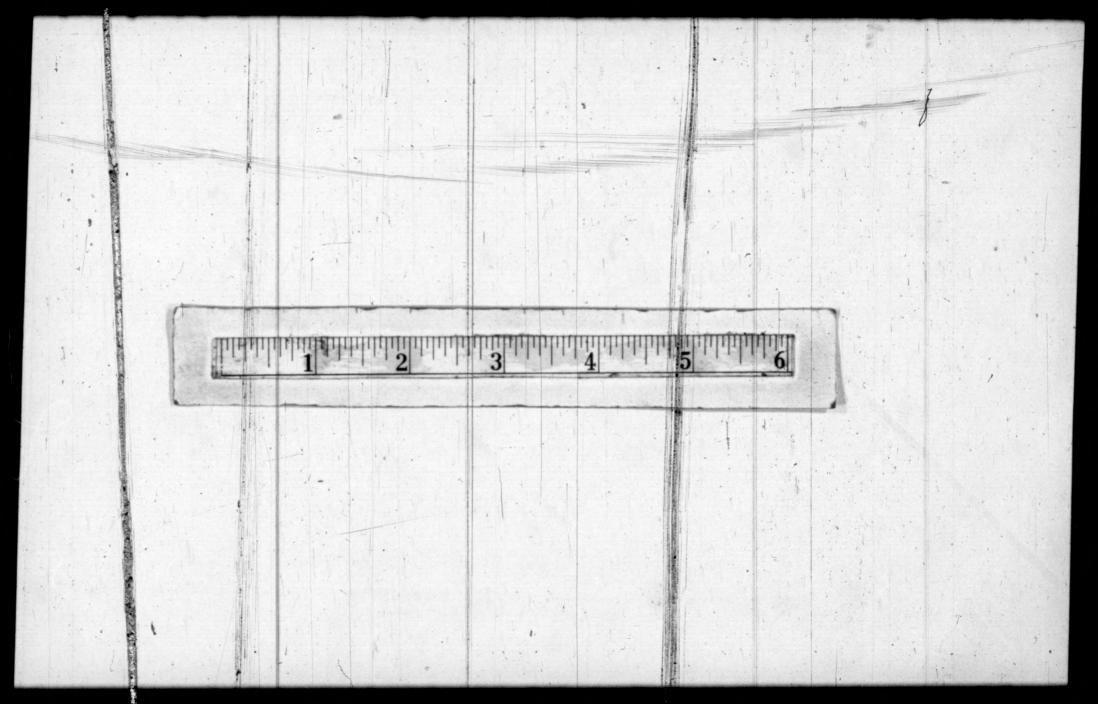
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THE BAPTIST.

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JACKSON, MISSISSIPPI, JANUARY 5, 1905.

Occurrence and Comment.

It seems that some Methodist congregations secure pastors seemewhat like others do. The leading members agree on some desirable and available preacher. The spokesman, who is often the self-appointed boss, of the stewards makes known their wishes to the Presiding Elder of the District and authorizes him to see to the appointment of their prosen man in the meeting of the Bishop and his cabinet: At the close of the conference, the Bishop announces the appointment. This custom is not common, but it is good to be growing, especially in large cities and necessarily so, for every congregation terry naturally and justly desires to have some voice in the selection of a shepherd.

It is evident from the syidence taken in the Smoot case that there is no place in the Congress of the United States for such men, and his seat in the Senate should be declared vacant. The claims sovereign power in Utah, and the allegiance of its members in public as well as in private life. The aburch demands first allegiance first allegiance. Any allegiance to the country must be secondary. If there should be conflict between the constitute tion of our government and the constitution of the Mormon church, Senator Smoot would be governed by his ecclesiastical oath. Why should an alien be allowed to remain in Congres? This man was elected, the evidence eings out, not as the representative of the sovereign state of Utah, but rather the sovereign Mormon church. This bod eit seems has set up a separate sovereign of its own, and our government stelld accept the challenge.

Pastor Charles Wagner author of "The Simple Life," free preacher in Paris, France, and the exponent of New-Protest antism, which "would have at creeds and confessions work along their wn lines in accordance with their own destrines and these meetings he said: "I went to the schools, and heard the children sing the National anthem of America. They sang it with a fervor I never heard at children, and then I understood the great work of the Nation, and what it is to be in America. They sang it with a fervor I never heard at children, and then I understood the great work of the Nation, and what it is to be the America. They sang it with a fervor I never heard at children, and then I understood the great work of the Nation, and what it is to be the expression. the Nation, and what it is to be an American." And he learned this from that juspiring patriotic song sung in schools and

churches in every part of our country with sincere and intense fervor," "My Country! 'tis of thee." How many of our readers know that an American Baptist preacher, Samuel Francis Smith, D. D., is the author of this hymn?

David J. Brewer, Justice of U. S. Supreme Court, at the close of his testimony as to what he had gained from Bible teaching, writes these weighty words about the one

"Theories and forms of government come and go. Codes of law are modified by changing conditions of social and business life. Literature loses much of its power. The classics are found in forgotten shelves. Homer is no longer sung in the streets. Aristotle and Plato, Seneca and Bacon are known to only the student. But more and more does the Bible enter into the life of the race. Its power over man increases. The world is being subdued by its message. Humanity finds in it alone that which satisfies every need. Childhood and old age alike find comfort in its pages. It is the great uplifting force in the world. It is the everlasting voice of God upon earth."

It is said that 1,000,000 independent votes in the late election were cast in fifteen states outside the South. These men voted one way for the national ticket and another way for some candidates on the state ticket. Roosevelt, republican, had large pluralities in Massachusetts and Missouri, and yet Mr. Douglass, democrat, was elected governor of Massachusetts, and Mr. Folk, democrat, governor of Missouri by handsome majorities. The significance of this independent vote is thus stated by the Biblical Recorder:

"When State after state elects republican electors and democratic governors, there is but one conclusion, namely, that the people have overthrown the parties, that intelligence has brought forth independence, and that never again will the American electorate be divided into two camps which at the bidding of the respectiv leaders will accept the orders of any set of politicians. It is a consummation that even their own prejudices (if mest be), but above all would gladden the heart of to a common end," has been in America George Washington could be behold it. By arge and- reason of the rise of this great body of insences throughout the countries. In one of dependents, each party must henceforth

> of thoughtful, personal, patriotic conviction, was controlled by political and even ecclesiastical bosses.

"The Lamb of God."

These great words occur in the lesson for the teaching services of our churches for next Lord's day. Forty days had passed since the baptism of Jesus. To him it had been a period of loneliness and temptation and victory; to the people, a time of thoughtful wonder and earnest study. The tale of sin and sorrow and repentance had often been repeated by those who came to John for baptism. Great truths .. were burning in their souls. One day Jesus was seen coming unto them. Marks of agonizing contest and calmness of accomplished victory were on his brow. The Baptist looked at him and said: "Behold the lamb of God."

Where did he get this comparison? There was the God-provided lamb of history, (Gen. 22:8). There was the lamb of ritual, offered daily and at the passover. There was the lamb of prophecy, set forth in Isaiah 53:7. Evidently the lamb of prophecy was in John's mind. This famb was appointed, sent and revealed by God, and was accepted with him. Moreover, he was related to God, had a nature that was special and without a parallel, a history that was unique, one that accomplished that which had been effected by no other, He was God's Lamb. The clause following places the stress of the parison on taking away the vaid's sin, and does not allow us to explain the phrase as a symbol of innocence and meckness, of patience and uncomplaing suffering. True, the lamb of prophecy opened not his mouth when he was "brought as a lamb to the slaughter;" but in this uncomplaining obedience, "he was wounded for our trangressions, he was bruised for our iniquities: the chastisement of our peace was upon him." This lamb was God's sacrificial victim through the offering of, which sin is done away. How?

From Bethlehem to Calvary Jesus did carry the sins and sorrows of men on his soul; but then he was suffering with them. By his teaching and life he did attract men from sin to holiness; but that was taking them away from sins. As God's Lamb, he took up sin as a load, bore it to the altar, and took it away in his sacrificial expiation in order to procure forgiveness. He took away sin by himself, bearing the himself nimself, bearing the burden. Men have been redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." Because he is God's lamb, and not the lamb of national Israel, he takes away the sin But is there only one conclusion? If we , of the world and not merely the sin of a race. The efficacy of his sacrifice is complete, taking away the whole mass of "sin," and not simply "sins." He takes away, not on y the punishment of sin, but moves sin itself as a reality. "Behold t " amb of God,"

now to Help Your Pastor.

(T. L. Cuyler in Western Recorder.)

The relation of a pastor and a parishioner is much like that of wedlock - a relation of mutual obligation, and it ought to be one of mutual affection and helptulness. If at the time of his installation he has made a vow to be faithful to you, the member of his flock, you also have made an equally binding promise to be true to him. Has he not a clear right to your assistance, and just as strong a claim to your support as you can have on him for pulpit instruction and pastoral oversight? Granting that you ought to help your pastor, how can you do it?

There are many ways in which you can strengthen his hands and cheer his heart. 1. Practice the "Golden Rule" toward him; do as you would be done by; put yourself in his place. He cannot aways strike twelve in his sermons any more that you can always make a shrewd investment, or always finish a piece of workiquite up to your promise. You don't like to be unreasonably censured; neithersloes he; and when you are scolding a good pastor, you are discrediting a servant of the Lord and obstructing his work. Supposing him to be conscientious and doing his best, he has a right to your generous appreciation. If you have just ground for craticisms, take them to his study and not to your neighbors' houses. You may really help him by the first method, provided that you go in a trank, fraternal spirit. A sensible minister will welcome a sensible craticism.

- 2. For a more pleasant purpose than for criticisms' you may treely visit him, or ask him to your own house and that is to devise plans for doing good. Partners in business consult together often; you are a spiritual partner with your minister. It is your church as much as it is his; it really belongs to him who owns you both. Just as clearly as it is your duty to labor for the Master it is your pastor's duty. Put your heads and hearts together, and devise plans for usefulness and thus set on foot a feasible plan for quickening church life, aiding the Sabbath School or the Society of Christian Endeavor, increasing the prayer meeting, or reaching the unconverted, then back him up leartily.
- 3. A minister who is werthy of the pame can stand an empty burse better than an empty pew or an empty prayer meeting. It is a disgrace to archurch that failure to pay an honest salary should straiten a pastor's purse; but she spiritual emptiness affects the heart the most keenly. Perhaps your pastor is wondering what has become of you on the evenings. minister wants is spiritual power. That as the Ford, in his letter to Timothy. Reof devotional meetings. The better man is God's gift; help him to plead for it. The ferring to the Old Testament he had said: or woman you are the more you are missed; the worse you are, the more you need to go. It may be that your pastor is disheartened by the emptiness of your pew on the Sabbath. He has carefully prepared a discourse for your benefit; you have lost it; both he and you suffer from that absence. For one, I am ready to confess that I have never made any converts to the truth in an empty pew, and never have delivered a they encroach upon the prerogatives of

sermor loud enough to awaken a parishioner who was dozing at his home, or has good reason keeps you at home, try to send a substitute; invite some friend who seldom hears the Gospel to go and occupy your seat; your minister gets a hearer and the hearer may get what will save his soul. Church members sometimes complain that their ninister does not "draw" a large congregation; yet they do nothing to draw outsiders to the house of God by a cordial invitation to come. Help your pastor to fill the house.

- 4. Follow up the invitations, appeals and counsels of the pulpit with your own efforts for the conversion of sinners. The pastor is trying to draw souls to Jesus, pray don't draw the other way. If one of your family or one of your Sabbath school class comes home from the sanctuary thoughtful and tender, then aim to deepen that impression. Draw with your minister; follow up his efforts with your own. But the downward pull of your trifling talk, or your unkind criticisms, or your inconsistent conduct, may be an overmatch for the upward lift of his faithful discourse. Co-operate with Christ's ambassador in the grandest work that man or angel can covet-the work of saving immortal souls. Who doubts that if all our church members preached Christ as faithfully in practice and in personal efforts as our average ministers preach him in the pulpit, the spiritual droughts would give place to glorious harvests?" As ye go preach," is a commission to the pew as to the pulpit.
- 5. A single sagacious and active helper is a rich blessing to a pastor. But several scores of them are still better. It he leans on Aaron and Hur, then the rest of the flock are apt to grow lazy themselves, and censorious toward the two men who occupy the leading position; and what shall the minister do when Aaron is sick and Hur is absent at home? That is not a healthy church in which all the work, all the giving, and all the praying is done by a few individuals, even if the men are Calebs and the Women are Tabithas. It is the pull of the whole church that brings the large blessing.

This touches the very core of the question, "How shall I help my pastor?" Pray for him, practice with him, and practice as you pray. Peter's powerful discourse at Pentecost was preceded by a powerful prayer gathering. Saturday evening wrestlings with God in a certain church brought heart moving sermons on the next morning, until a revival shook the whole congregation. What your mightiest minister who ever trod this earth since Christ's ascension was not ashamed to say: "Brethren, pray for me."

Bible Schools.

There is still much indifference and some der to see if what Paul preached was so. opposition to Sunday Schools among our people. Perhaps it grows, in part, out of the name; for many appear to think that

e preschers. It is assumed that utterances from the pulpit fulfill the requirestrolled off to some other church. It a mention the Great Commissioner. Let us see he wafar this is true.

Chastianity is based on the teachings of he Now Testament; not on the law, ordinance and commandments of the Old. "The and the prophets were until John, Tre are informed, and further, "we are no longer under the law, but under grace. Note the wording of the Great Commission; afterdeclaring that "all powwissgiven unto him, Jesus says: "Go ye, the core, teach all nations; baptizing them the the name of the Father, the Son and the Holy Ghost. Teaching them to observed things whatsoever I have com-manded and lo, I am with you till the end of age."

Now the command is not preach from a stated race; but go, and disciple, and after balling teach all things commanded by the redeemer-not the Masaic law and ordinances. It is this looking back that has brownt divisions, differences and heresies, most of which might have been averted by confining doctrines to the direct Word God. The Apostle Paul intimates departiges; when he says to Timothy: "Show thyself approved unto God, a worker in that needeth not to be ashamed; rightly rividing the word of truth,"

In order to present the true design of the Suckay School, suppose we call it the Bible phool; for its great object is to study Bible that we may be "built up in our askst holy taith," and instill into the minds told hearts of the young and unregeneral truths from God's Word that will ma them wise unto salvation. This work is not committed wholly to the ordained reacher and by no means to the pulpit a one. Evangelism and missions, as well s individual work, have a very large all important part. No special form is liven for declaring the gospel.

Bible shools are not independent organization but simply a department of church work. For are they intended for children alone; pistors, deacons, brethren and sisters are needed therein, either as teachers or stud nts. Parents should attend and heir children, and the unsaved should e invited Christians are under obligations to instruct their children at ad through the influence thereof bring the untutored to the school. Baptists ou ht to be able to teach the doctrines of the Word of God-the ground of their fath and plactice-hence the Bible

Docta hes must come from the New Testament which the Apostle emphasises "All Schoture was given by inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteoffsness." It was these "Scriptures" that the Saviour "searched daily," in or-It is fully as important today, if not more so, to it vestigate, that we may be "doers of the word and not hearers only."

L.A. DUNCAN.

To the Rev. Simon Cleanliness, Who Lives at "Christian Bower."

1905.

Greeting-The Rev. "Ezekiel Smoker" has just read with extreme pleasure(?) your epistle of recent date, and he congratulates you for all the very complimentary (?) expressions contained in the aforesaid epistle.

Now the Rev. Ezekiel Smoker, heartily sympathizes with the Rev. Simon Cleanliness on two accounts:

1st, that his olfactory nerves should have been so cruelly tortured and, 2nd, that the darling innocents should have been exposed to the dire possibility of stumbling into hell through the "stacks and banks of smoke" of that detestible old pipe. No wonder the dear brother's eyes "dripped from all four corners" and that he should have "bolted for the door." How shocking that the Rev. Ezekiel Smok. er should have so abused the kind hospitality of the Rev. Simon cleanliness.

Surely there should something be done to rid the country of such a cruel mon-

Again the Rev. Ezekiel Smoker sympathizes with Rev. Simon cleanliness, in that he should be forced to the necessity of informing his children that "a smoking precaher is unworthy their confidence!

Too bad! But then the idea that any preacher who uses the filthy weed should dream of getting to heaven! No! With all other filthy dreamers, it will be said to him, "He that is filthy let him be filthy still."

But once more, surely the Rev. Ezekiel Smoker was not aware that the Rev. Simon Cleanliness entertained such advanced views, else he would have refrained entirely or have gone out and seated himself on the front gate-post while he enjoyed the perfume from the "Tar Kiln" and cracked his "sluices of spittle" to the four winds of

Now, in conclusion, the Rev. Ezekiel Smoker would most humbly beg pardon for the unbrotherly advantage taken of the Rev. Simon Cleanliness' kindness, and will hereby agree in the future to do his smoking elsewhere. And with Sam Jones he hopes to do all his "smoking here." But before bringing these few brief remarks to a close, the Rev. Ezekiel Smoker would like to enquire of the Rev. Simon Cleanliness if the aforesaid smoking was done in his sitting room without lief or licence? Was there any protest or hint or suggestion that the old pipe with its curling smoke was offensive? In fact did he know that the Rev. Simon Cleanliness had so little in common with a smoking preacher?

> Fraternally. EZEKIEL SMOKER. Innovations.

In the Western Recorder of Dec. 22, A. L. Vail refers in an interesting way to innovations in religion. "New things," "new theology," "new evangelism," etc., etc.

The writer refers to one new thing as being especially prepared and labeled for

to make it easy for pedobaptists who have not yet escaped clearly from the false teachings of their system to unite with us." The writer calls it "a half-way house for easy transfers, without thorough conversion," which contrivance, he says, is called "infant dedication." The purpose is that it be introduced into Baptist churches.

Ot course a kind of liturgy goes with the "new thing" to make it acceptable and attractive to those who would be won over. I do not remember to have heard of "infant dedication" among Baptists before. I have heard, however, of a ceremony called "infant consecration."

I suppose that the consecration and dedication ceremonies are both practically the same as the ceremony of "infant baptism," with the water omitted. But take it as we may, all of these performances, to say the least of them, is the old Judaic conception of the family as the religious unit. The hope of the child is in the parents; therefore the parents dedicate the child to God.

The writer goes on to say: "This infant dedication takes the pedobaptist side in the fundamental issue between that system and ours. It is the issue between the family unit and the individual unit in religion. On the fundamental issue Baptists stand for the individual, and when they yield there, their whole system goes down." Right here is the great defect in Dr. Strong's great address. He says that, "the essential principle for which we stand above all things is a spiritual church." Upon this the writer makes the criticism, "that Baptists never have stood first of all for any kind of a church. They stand primarily for the individual. The Baptist proposition is the spiritual individual; the spiritual church is a consequence significant in its place, but which is not the first place."

The writer adds that the "Roman system makes the church first and supreme and bends the individual to it. The Baptist system makes the individual first and supreme and adjusts the church to him." The conclusion is that "infant dedication," and we may add, "infant consecration." are both on the wrong side for Baptists, because Baptists are facing in the opposite direction.

Whatever Dr. Strong may have meant in his reference to a spiritual church, it seems quite clear that spiritual members, individuals, are essential to a spiritual church; for each church is what the individual members make it. God has to do with the hearts of the individuals. Every Christian is made a Christian by God's dealings with him personally and individually. Neither the administration of baptism, joining the church, ceremony of consecration or dedication, can change the relationship of an individual to God, whether adult or infant. There are people who have been greatly disturbed in mind because the child died without baptism. Christ said, "suffer the little children to Baptists, and says: "It is a contrivance such is the kingdom of heaven." He did not

make their hope of heaven depend upon the faithful performance on your part of a consecration ceremony, or dedication ceremony, or baptismal ceremony. The idea of the salvation of little children depending upon some rite or ceremony that is to be carried out by weak, ignorant and unreliable human beings.

J. R. SAMPLE

Some Reflections.

In the last copy of THE BAPTIST I notice an article written by Bro. J. R. Sample under the above caption in which he refers to the stress placed on the Sunday-school, and goes on to show the per cent. of increase of membership in the churches that have none and those that do, in the Boguechitto Association. I know he is right from what I have seen in my field of labor. I have one church I have been serving first and last 23 years, during which time it has never had a Sunday-school of any interest much. I have tried with all I could say and do to have it, but somehow or other it would not live long, but not withstanding all this, God, through the power of His Holy Spirit, gave his Word tree course and numbers have been converted. Some of whom have gone above praising God for the hope they had in Christ.

I am very glad and thankful to Almighty God for our Sunday-schools and our systems and all of our corporative work-but let's not forget that it is not by might nor by power, but my spirit saith the Lord. Let's not forget that Gideon's army of thirty-two thousand strong had to go back all except three hundred. The main channel through which the Holy Spirit works is the gospel, the preached gospel, the gospel borne in earthen vessels.

Let's not get it before our people that if they go to Sunday-school, that will do. as is frequently done. Say, go to Sundayschool and stay till preaching if no longer. Let's put stress on God's preached Word and go hear it and pray for its success, and let's pray for and pay up our hard worked

J. F. MITCHELL,

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & Whi some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and re quirements of his friends and patrons. We can say withut fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write. to him for catalogues and prices.

THE BAPTIST.

per busing should be addeded to J. L.

President Arthur the Woma.

Property -W. M. Barr Greenwood

Byenia Chinales III C Resemond,

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We also comitted from the Executive

Commit cothe hame of Rev. N. Me Mil-lan, of Blue Mountain. This st was made

ont from memory which may ory proved

the B. Y. P. U. department conducted

he Christian Index by W. W Gnings of

A lanta, is one of the best we have .- We

came near saying the best. We frequently

borrow from the Index and all Bro. Games

to remember that it is more blessed to

We would be glad to see a B. Y. P. U.

Tchen are leed Unions that which are

Or the 13th of preciabel I should to

and then we spent the evening pleasantly

Farewell Old War.

I see thee stand beneath this cloudy sky.

we do more for Hiterase

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S E Tall Kascieski; J.

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to be but a broken reed !

give than to receive.

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b. Colum-

A. Hewitt,

Bis -J. D. J. Milan, Jr. Claton.

Secretare -L. P. Lievell, I of son.

Here in the dim light of a grey December, We part in smiles, and yet we met in terrs:

I knew not what precious gifts were

Under the mist that veiled thy path from sight;

I knew not then that joy would come un-

I only saw the dreary clouds unbroken, I only heard the splash of ley rain,

And in the winter gloom I found no token, To tell me that the sun would shine

kindness;

swered prayer!

Good by, kind Year, we walk no more tofgether,

But here in quiet happiness we part; heather.

I take some sprays and wear them on ought to be.

ing will bring us the greatest trials we! misfortunes will be more severe, our sor- will feel better if you meet your honest obdepartment in The Baptist, and Reflector rows deeper and our troubles more nu ligation, even ifit requires a hard pull for which is one of the best and brightest re- merous. But His grace will be more, you to do so. And your combined littles Tigious weeklies in existence. We do not abundantly given unto us; His face will will give us great relief. We ought to hear know it here he a State of quaization in shine upon us more and more, and hand from 3,000 within a week. Brother, you Tennes of hat the following dipping from in hand with Him we shall make another who are reading this notice right now, will The Bastist and R. School shows that step Heavenward.

A Happy New Year To You.

Ball Camp. On the 12 the 13th, New mercies, new blessings, new light on while I was hanging the co telns in the thy way,

trout room, the B v P U tame in and New courage, new hope, and new strength took possession of the desire room and tor each day;

cow self he table with took it igs to eat, New notes of thanksgiving, new chords of

delight, together. Brother, you do not know New praise in the morning, new songs in

what it means to have passer ted young the night; peak to your church without you have thele wine in thy chalice, new altars to

then. Our work is progressing nicely and water, bew garments to the to do my for on will has than we of proise;

have enerdone before Me Park God for New glis from His treasures, new smiles

us. May Gold bless the masters and may New streams from the fountain of infinite

E. WHITE. New stars for thy crown and new tokens

above;

And, erowned, with yellow brake and priced-All these be the joy on the new life in Tavergal.

A Just Request.

January 5,

During the year which has just closed, the management of The Baptist has given Watching the chilly dawn, I well remember to its readers the best paper it could give I thought thee saddest born of all the under the circumstances. In many instances the paper was supplied for the entire year on credit. So a great many of our subscribers are due us a year's subscription and quite a goodly number two years. The amount of money due THE RAPTIST on subscriptions would if paid put it in a condition to give the Baptists of the State first class paper service. But To make thy closing hours divinely as so many are in arrears the management is hard pressed and often really embarrassed to rar our paper on the present scale. Upon the assurance given our paper at Hattiesburg by the pastors and other workers, the management has determined to withdraw agents on commission from the field and to lean upon those O dear Old Year I wronged a Father's faithful pastors and other lovers of our paper to secure renewals and new sub-I would not trust Him with my load of scriptions. So after a f.w more week's labor in which Bro. Lucas will round up his I stumbled on in weariness and blindness. work with us, there will be no traveling Aud, lo! he blessed me with an an man in the field. Bro. pastors, we shall lean hard upon you; do not fail us. With the beginning of the new year several pastors are requesting lists of subscribers at their office. If we can collect the subscriptions and save the commisions which men And from thy wreath of failed fern and who travel must have, it will be a great help to us in making the paper what it

A word to those who are in debt to us. Brethren, do the very best you can for us The new year upon which we are enter- now. Treat us right. If you have gotten a good way behind, if you cannot pay all have ever been called on to endure. Our at once, do the very best you can. You you be one of the 3,000? If so, let us hear from you at once. At this time of the year our bills are specially heavy, and an immedinte response will be a great favor. May great grace be upon "all who love the Lord Jesus in sincerity and truth."

> Rev. A. T. Camp has given up the care. of the Southeast Church, Columbus, leaving some of his time unemployed. He is too good a man to be idle for any part of h s time, and will not be long.

> Clinton is to have a bank in the near futur, the capital stock having already b en raised. The old town is fairly pulsating with new life, industriously, educa-

A Card of Thanks

Will the many friends accept thanks for Parewell, Old Year we walk no more to New glass of the glory that awaits thee kind words, letters and services that came to us in our great sorrow? It is so hard I catch the screet ess of the latest sigh, New light of Dis countenance, full and un-

> W. B. HOLCOMB, ADA O. HOLCOMB.

Sunday School Lesson.

BY R. A. KIMBROUGH.

January 8, 1905. The Witness of John The Baptist to Jesus.

John 1:19 34

Motto Text: "Behold the Lamb of God which taketh away the sin of the world." John 1:29.

Who was John the Baptist?

He was (1) The son of Zacharias and claim to be that one. Elizabeth, so a relative of Josus. Luke

forerunner of Jesus. John 1:23, Matt. baptism of Jesus. It is not established, as not repeat them during the vert of 1905 11:10.

(4) Mentioned in prophecy. Isaiah John raised his voice now for the first time 40:3, Mal. 3:1-3. Mal. 4:5,6.

11:14, Matt. 17:12. See what the angel which taketh away the sin of the world." said before his birth, Luke 1:17.

Holy Spirit.

(7) He was a great preacher and a popular preacher of the Word of God. See Luke 3:1-18.

(8) He preached to the people repentance and faith in Christ and baptized such as exercised these, so Jesus called him "John the Baptist. Matt. 11:11.

(9) He was a witness for Jesus. John 1:29.

NOTES ON THE TEXT.

1. John's Demise. 19-28. Immediately after Jesus was baptized, he went into the forty days temptation. John continued his preaching, and the people were of the opinion that he was the Christ. The Jews at Jerusalem sent a company of men composed of priests and Levites to ask John who he was. They came to him somewhere in the Jordan valley, a little south of the sea of Galilee at a place called Beth abara, or Bethany, (not the Bethany near Jerusalem). 'Priests and Levites" were engaged in temple service and religious work. Verse 20 tells of John's clear denial of what many thought him to be. The temptation was great but John was safe because he was full of the Holy Spirit. the world. The questions of verses 21, 22 are put. "Elias" is the Greek spelling of Elijah. The Jews looked for Elijah's return before the Christ came, and Moses had said a the questions are based on these prophesies which were not understood by them. said "No" to these questions. No, in the literal sense, as to Elijah, und of course not popularity must be explained. Verse 23 crossed, the die is cast." is his reply. Study it. See there hamiliev . Some years ago, in reviewing the past, a "only one with any clogma which she might service, and fulfillment of Isaiah 40:3. The loved one (now gone to her reward) writ- promulgate

sent some of them away from him without would I aci!" tute an ordinance, much less, to turn us and to each individual personally.

2. Jesus the Messiah. 27:34. "Th: whether it be good or tad?" next day" is the day after the above cirthat we know of to say: "There He is." (5) So Jesus calls him Elijah. Matt. His words are, "Behold the Lamb of God Witnessing for Jesus was his business. "Christ died for our sins" "Who gave loved his appearing."-(R N.) himself for our sins." "Parged our sins,"

to make reconciliation for the sins of the people. "Christ was once offered to bear the sins of many." So he is the sin bearer, the one who takes away our sins, sus is the Christ. He knew Jesus before,

Our Records.

us in the great Record Book of account

Pharisecs were the sticklers for the law ing me, said: "Oh, if I could only recall and external rites John had b fore this the mistakes of the past, how differently

baptism because of the lack of inner change. But each succeeding year closes the re-So their next question is, If you are not cord with each one so far as depla one Christ, nor Elijah, nor the prophet, why concerned. So our record making either are you baptizing? What right to insti- good or had, is confined to this libratone,

away from it? John replied that he bap. "For it is written, as I live, sayeth the tized "in water" ("in" is the correct trans - Lord, every knee shall bow to me, and evlation, as well as suits the circumstances ery tongue shall confess to God." So then of the or linance) but that one they knew every one of us "shall give an account of not was among them and was so much himself to God " For we must all applier greater than himself that he was not before the judgement seat of Christ; that worthy to undo his sandals, much less every one may re ive the things done in his body, we inding to that he hat done,

Therefore, let every one of us profit by (2) Divinely sent. John 1:6 (3) The cumstance and about six weeks after the the mistakes of the hast, so that we shall to who Johu's hearers were at the time. May we all hive more consecrated lives, bemore obedient to our blessed Lord, and do more in his dear name to propagat! the great truths of his gospel in the lives of men and women at home and shroud! Then when our life's work is ended, may (6) He was strong in spirit, filled with . John was not simply a preacher of moral we be able to say with Paul of have. reform. Sin must be taken away An tought the good fa ht, I bace findled the atonement was necessary. The animal course, I have kept the faith; henceforth sacrifice in shedding of blood is the type, there is laid up for me'a crown of tright. but Christ is the "Lamb of God," God's consness, which the Lord, the righteous satisfaction for sin; a perfect Lambia "A judge will give me at that day; and apt to Lamb as it had been slain," Revis 6. me only, but also to all it lose who have.

G. C. Jounson.

Meridian, Miss., Jan. 2, 1905.

The Roman Catholic dogma of the Im. and a sufficient sin bearer for all the world: meculate conception of the Virgin Mary is Then John tells them that he had already that not only I sus was mirnculously consaid He was one greater than himself, but ceived and without human father but that that he knew him not, and that the pur. his mother was without spot or blemish, pose of his coming and baptizing was to having, from the time of his conception point Jesus out to Israel. Verses 32.34 been miraculously saved from all sin This give account of the baptism of Jesus and dogma was promulgated in 1854. There what John said at that time. God had was considerable opposition to this recent told John that the one upon whom the addition to the creed, but the faithful seem Spirit should come at time of his baptism to be satisfied with it rodies. With great is "He which baptizeth with the Holy pomp and gorgeous ceremony the jubilee ? Spirit." See Mat 3 for account of the anniversary of the proclamation of the dove and the voice from heaven'st time of dogma was cel brated on becomber 8 Jesus' baptism. Then John knew that Je- throughout the Roman Catbobe world. We must not contound this dogma with But then recognized him as the Savior of the doctrines of the gospel They are, founded upon his torical tact and documents \$ ary evidence. Dogma is pure assumption and is received on the authority of the church. The finlessness of lesus is a gos-Our records for 1901 are closed. What pel doctrine, and is kustained by his life W prophet like unto himself would come, So ever we have done or failed to do has gone his character, his exaltation, his influence down on our records. All the good we and his glory. There is no evidence of his have done during the year just closed has mother's sinless birth. It is assumed. It John was the fulfilment of the first and been placed to our credit, and whatever would keem that in order to its acceptance. Christ himself the one Moses meant: John evil has been done has gone down against it should be sustained by a sinle s 16; which no one has vet ch No one of us can recall the mistakes we gin m ther lumneulate life rught to folthe church. But the messengers sent to have made, or the wrongs we have com- Low immaculate birth. The same authori-John must give an answer to the Phari- mitted, in order to correct them; but in ty that a sumed and promulgated a sinsees, so they put still another question to the language of Plate, e.ch mots of less birth two thousand years after it or of John, "What sayest thou of thyself?" "What I beve written I have written." John, his austerity, message, baptism and So the nevitable stands; - ', he Rabicon is cars can also assume and promulgate a

FAJED PLINT

FAJEL PHINT

Missions.

One Week's Income to Foreign Missions.

You may have read the following remarkable incident, but read it again and then ask yourself if you cannot give one week's income to send the gospel to the

A short time ago, an orphan girl wrote: "I love the cause of missions and send the enclosed as a thank offering for a special blessing. I am an orphan girl and do housework in a small family. I only earn a little-two dollars a week-and wish I earned more, so I could send more, but this week's wages I gladly give, with an earnest prayer that many more may give as they have means."

"A Pennsylvania Presbyterian," learning of this incident, wrote offering to be one of at least 100 who would agree to give at least one week's income to the American Board of Foreign Missions, guaranteeing that the amount should not. in his own case, be less than \$500. The challenge was accepted by more than one hundred others; among them was a woman in Iowa, seventy years of age, who reports that she "goes out sewing by the day to get money for expenses and for our Lord's blessed work."

A missionary in Japan sent the full amount of his salary for a week. A printer who set the type announcing the result of this remarkable competition, was so impressed by the example of the orphan girl, that he took his pay envelope for the week and deposited the whole amount with the Board Treasurer, asking that no public mention should be made of it. The results were astonishing. Thousands of dollars came into the treasury through the inspiration of this orphan's gift.

Are there not some more "Pennsylvania Presbyterians" in other States who will do as much, through our own board, to give the gospel within this generation to every creature to whom our church is responsible ?-Assembly Herald.

The Selfish Use of Wealth.

He was sleek and well fed. Everything had gone to suit him. His business was increasing in volume, and bringing him in flarge returns. The house in which he lived looked fit for a king. His wife and children were clad in purple and fine linen, and fared sumptuously every day! It was quite impossible for him to see the existence of much evil in the world. True, he could not entirely ignore the fact the wretched Lazarus lay testering and rotting at his gate, and begging to be fed with the crumbs that fell from his table.

Things would, to be sure, be somewhat better if Lazarus could be got quite out of the way. The sight of want and pain and wretchedness is never altogether pleasant to even careless eyes. But then, no sane man expects perfection. On the whole, there is nothing to complain of. If Laza-

rus and his folks were any account they of the poorest and humblest. Nor is the would have no trouble in making a comfortable support. Every man reaches his fere with its operation.

So reasoned our sleek and well-fed friend. . before. We have the authority of Jesus, however, for the statement that another such man 'lifted up his eyes, being in torment."

Wealth is not a sin. The industry and money are commendable virtues. But the selfish use and enjoyment of wealth is wrong. Our Lord denounces it in lansought in every age, and by all sorts of tortuous explanations, to get rid of the full force of his withering words in respect to sins of covetousness and self-indulgence. But there they stand. Nothing can alter them; nothing can modify their meaning. every man to whom they apply give them due heed.-Nashville Christian Advocate.

A Nation is Being Reborn.

REV. DR. D. SCUDDER.

Having been ealled upon to travel hurriedly through Japan, I fell it a pleasure to set down a record of impressions, as a result of years of observation of Christian work in the empire.

I cannot but teel that the nation is being reborn, slowly but surely.

This was made manifest by the evidence of the progressive permeation of the people with Christian ideals. The most apparent of these is the new sense of world relationship. No other impression made upon me during this visit has compared in depth and power with this one; it came with the force of a revelation as soon as I landed; every day accentuated it, and now, after a closer association with thousands of the people, and with all classes, than was possible in my former missionary days, I carry it away as the one dominating evidence of a fundamental change in the national character and life.

Again, take the Christian conception of the primary worth of the individual. Much has been written, and justly, too, both in and out of the empire concerning the inhospitality of the Japanese mind towards this truth. The whole fabric of social life in this empire was corner-stoned upon the conception of the secondary value of the individual, his subservience to the of this is to increase power and influence house, which alone was immortal. But the truth of the absolute value of the individual has taken tremendous hold upon money for display and to support missionthe nation. Evidences abound everywhere, aries abroad; yet not only fails to "begin perhaps in no realm more impressively at Jerusalem," but neglects development than in the sphere of publication. The country shoolhouses even in remote districts, are an ever new astonishment to one who knew only the Japan of 1889. A scheme of education which makes it the business of the nation to endeavor to give a primary schooling to every child cannot be put into effect without teaching as its inevitable corollary the inherent worth

new education the only indication of the permeation of the nation by this Christian level. Those who rise deserve to rise, and ideal. Every one conversant with the Jathose who fail deserve to fail. The survi- pan of a decade since has forced upon his val of the fittest is the law of the universe, consciousness the presence, even among and it would be unwise to seek to inter- the common people, of a dignity, a readiness to assert individual rights, unknown

Deep down in the heart of the nation the principles of Christianity are having their way, are molding a new life, and giving birth to numberless manifestations of true thrift which lead to the accumulation of brotherliness. Think of a great newspaper in Tokyo (the Jiji Shimpo) so moved by the example of the noble work done by some of our great dailies as to gather foguage that fairly blisters. Men have gether, last New Year's, 1,000 half starved urchins in the national capital and treat them to a royal feast and a day of paradise in the great Kabuki Theatre!

The wealth of resource and the marvelous development of helpful agencies for bringing in the kingdom of righteousness in Japan have been a daily source of wonder and inspiration as I have gone from place to place. It is no exaggeration to say that the country is being dotted over with institutions which radiate the sweetness and life giving power of the gospel.

When all these forms of service are marshalled, and the map of Japan is surveyed by him who, going from city to city, has discovered in each a center of God's life and Christ's love, the mighty truth that the consummate Captain of our salvation has his garrisons in every strategic center is borne in upon the mind with irresistible force. The whole Japanese nation is honeycombed with influences that irradiate from the cross of Christ-Missionary Herald.

Church Commercialism.

We are living in the Commercial age. Everything is estimated in dollars and cents. The first question is: "Will it pay?" next, "What profit is there in it to me?" and lastly, "how much?" This spirit has invaded our churches: indeed it has already gained control of many. Riches gives members the preeminence, instead of piety and honest judgment. Accessions are valued according to financial liberality. So far, such churches are in the minority; but there is a strong tendency in that direction.

As our National Government becomes more strenuous, corporations make greater combinations and the churches incline to follow the centralizing craze. The object in the so-called social world. A church wants praise and a name, it raises much of its members in personal work and nonconformity to the world. How and where do the individual members "let their lights shine?" What sacrifices do they make for the cause?

Professions of religion are accepted more readily by Baptists than fitty years ago, when confessions were required. Applicants for membership in those days were

expected to acknowledge a change of heart-regeneration. Now the simple desire to "join the church" is taken as evidence of conversion sometimes. The "fruits members-for quantity rather than for

For this state of things our preachers have not been altogether free from blame. They have depended tod much upon pulpit ministrations, and pastors have relied upon evangelists. It is by family visitations that irregularities are to be checked and corrected. Temple worship is without au-thority in the New Testament, and we are nowhere directed by the Word to draw our doctrines and practices from the Scriptures of the Old Testament. The latter is "profitable for instruction in righteous- lars, I opened my trunk and took the bill ness," but is not the gospel and Christ's commandments. Commercial dictates worldly profit.

Comfortable church buildings are a necessity and they should be commodious; suitably arranged for all departments of the church work. Of course they should be be held therein every Lord's Pay. Elegant Sermons are not objectionable, but if they reach only the brain, it were better to dispense with them. If people "go to church" wholly to be entertained, they surely misconceive the purpose of Christianity. A little commercial calculation might show them there was little profit therefrom.

There are not a few faithful pastors that commercialism cannot move. They love istry. These allow no energachment upon As I counted it out to him he asked, as the independency of the churches, nor any looseness of practice in the observance of the ordinances and the faith once delivered unto the saints." No compromises of truth as taught in the Word of God.

I A. DUNCAN.

A Bit of Personal Experience.

One evening, while lived in the Delta, I sat reading the Christian Index. The lights from all the windows of the houses of our town had gone out, quietude reigned within and without for me it was a time of meditation and prayer.

article written by Sister I. B. Gambrell detailing the account of the meeting of the Woman's Missionary Society of the church of which she was then a member. It ran somewhat after this manuer: "After I had gone home from the society I visited one of our members whom we had missed from our meetings for sometime. I said to her, "We had a good meeting this evening and missed you, 'way don't you come?" The sister replied "you know that my husband is a preacher as yours is, he preaches to country churches on the promise of a small salary, and all of this is not paid to him. He is gone from home much of the time and I have to stay at home to do our work and care for the

children. I have just finished washing our clothes, when I do the cooking and all our house work, I am so tired that I can hardly walk. You know I am not in good health of the Spirit" need not be manifest; sacri- and I don't believe I can stand the strain fices of popular amusements are optional, much longer. I do not blame my husband even "giving as the Lord prospers," is ig. or complain at my situation, but simply nored. It would seem that the rush is for tell you the reason I have not attended our meetings."

The vision of an emaciated, delicately organized form rose before me. I saw that wife and mother toiling like a slave enduring and sacrificing at home, just as the husband was doing away from bome, because she loved God and wished to help do the work which the Savior had committed to them. 'I could almost see the' woman being crushed under the burden she was trying to carry, the sight touched

As I remember now, I had only five doland enclosed it to Sister Gambrell asking her to give it to our sister. I had never heard of her before, nor have I heard since -only that the money reached her all

Now for the experience to me personally. I had owed a debt for several years that convenient of access, and services ought to I had not been able to pay, a severe spell of sickness had laid me on the shelf for nearly two years. I was out of the pastorate and of course received no salary during the time that I was sick and unemployed. My wife and daughter made the living for us. All of this time interest on my debt was accumulating.

After I had gotten well enough to begin again to preach, I saved all the money I could to pay on the debt and had several the cause above personal interest or hundred dollars. I went down to Vicks-agrandizement, and God blesses their min-burg to see my creditor and pay the money. the count was nearing the end, "Is that all of the money you have?" I said "yes." He told me to keep some of it. I said, "No, this dete has been worrying me a long time, I want to get rid of it." When I had reached the last fifteen dollars which I held in my hand Bro. Wells said "You keep that and I want to make you a present of the balance of your note, you have paid me enough."

I could almost hear the voice of the Lord speaking to me at that instant. "I am paying you back for the contribution you made to the burden bearing sister in After awhile my eyes rested upon a short . Georgia. I replied in my heart, Yes, Oloh. And the interest is all aflame. Oloh Lord, and eighteen fold."

There are other poor preachers and wives of aged and infirm ministers of the gospel of Christ in the world, let us as Christians help Bro. Rowe to relieve them in their time of age and necessity. "And have done it unto one of these my brethren, even the least, ye did it unto me."

R. A. COHRON. Utica, Miss., Dec. 28, 1904.

Reflections on the Year.

In a few more days 1904 will be numbered with the past. All its joys and sorrows, all hopes and dreams, all its desires

and expectations will be stamped with the seal, and the book will be closed. It matters not how much we may wish to change some of the writing all the mistakes and blots must be handed over to the recording angel. It is a sad thought and tonight as we turn our minds backward, we see many things we would like to change if we only could. Flowers that now are withered and dry we might have given to loved ones when they were fresh and beautiful. Pearls that have lost all their lustre might have gladdened the lives of some weary ones if we had not been so thoughtless.

Here and there we see a gem we have dropped by the wayside and it burns and sparkles still, like the stars of heaven We turn over the pages and ever and anon we find a flower that was tiny and frail in its planting, but its roots have gone deep and its branches are covered with the richest foliage that will not fade when the frosts of winter come. Here is a leaf that is blurred with tears. Would that we might erase it and write something more fair, but what is written must forever stay. Tenderly, lovingly we close the book. With all its sad regrets and clinging memories we lay it away as some sacred thing and turn our eager eyes to 1905 that will soon be ushered in with its bright prospects and glorious possibilities.

(MRS) E. C. BOLLS.

My Work.

Enclosed herewith please find \$2.00 for THE BAPTIST. Your paper gets better. My work is very promising. My field of labor is second to none.

By means of The W. M. U. and B. Y. P. U. most of our young people are enlisted in the work, more coming in and interest growing. Mississippi will hardly produce a more noble host of sons and daughters than encamp about Enon. These brethren are docile, sweet-spirited and liberal. Watch her figures grow.

Little River has a magnificent Temple of God, now under construction. The contractor allowed it announced that service might be held in the new church house 3rd Sunday in January 1905. They mean

Oloh is growing. Work is to begin the very first of the year on the R. R. leading from Eply to Oloh. This means greater. will have half time service, beginning first of April. It is a treat to be present when the W. M. U. or the B. Y. P. U. meets. Our religion is thoroughly practical, as is all New Testament religion. Splendid talents, choice spirits and consecrated the king shall answer and say unto them, living. Their key word is service. The "Veridy I say unto you, Inasmuch as ye recovery and presence of Bro. Geo. W. Lott (who fell from near the top of a brick chimney receiving serious wounds), adds very much to the interest God bless the members of each of these churches who have so liberally contributed to His cause and so kindly remembered their humble pastor. I leave on the 29th for Louisville, Ky., for 3 months hard study. The Lord willing, I return and take up my work. J. J. Justice

Columbia.

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Editorial.

"Afterward."

Nineteen years ago while Mrs. Gambrell was wading through "rivers of wbe," when ner son was foully slain, she wrote an article under "That Blessed Afterward" In reading it one felt the breath of a wounded soul going out in patient endurance and implicit trust. That article went up in flames, else it would be inserted here.

Many disciples of Jesus are walking in the valleys of affliction and bereavement dark as the death shades. This fact leads to the study of that word, "afterward" in its Scriptural connection-Heb. 12:3 13.

The sacred writer is talking about pain as chatisement. Not suffering indicted for wrong doing, for that is punishment; but affliction sent or allowed for correction and discipline, which is chastisement.

It is not pleasant to be under the rod, though one knows it is in a father's hand. Pain is a cause of grief rather than of joy. Let no sorrowing and suffering soul say hard things against himself because he gave way in passionate grief under trial, In anticipation of the cross, under his soulsuffering, Jesus cried out in sorrow to be spared the fearful agony. Some of the choicest spirits of Christ's family grieve under chastening.

Not while under chasetisement, but fafterward," the correction of our wise. and kind Heavenly Father will issue in p aceful, joyous, truit. There may be unrest, a tumult of emotion, and trouble during the time of the chastening; but when this tried and approved life spontaneously goes out into rigthteousness in heart and life unto God as fruit and not merely as the result of trial, then will the

soul become serene and happy.

Weeping may endure for the night; But joy cometh in the morning.

Yes, when afflictions are borne with patience and filial acquiescence joy will follow sorrow. There is, however, a richer truth. Jesus said to his heart-troubled disciples: "Your sorrow shall be turned into joy." The very thing which grieves you now, "afterward" shall become a spring of joy. You know what it means. Enjoying the fruit of the pruned tree, you can bless God for the pain which gives such rare flavor.

Afterward, the fruit of affliction is a suitable ground of joy. Chastening is an evidence of divine sonship. It means that one is the object of the Great Father's care and affection. Chastisement has always marked God's treatment of his sons. Only bastards are deprived of the correcting rod. Their suffering is puishment, not

Then God's purpose in pain is his Son's profit, that he may be a partaker of the Father's holiness. Afterward, when the sorrowing and suffering soul sees this purpose working out in his participation of God's holiness, he can rejoice in that he was under discipline. Remember that God's design is to break the chains of sin, to deliver you from sinning, to make you holy like himself, and fit you to live with him in bliss, not for a few days, but for-

It comes to me more and more Each day as I pass along; The love of the Father eternal Is over us tender and strong. Tis not alone in the sunshine

Our lives grow pure and true; There is growth as well in the shadow. And pain has a work to do. A message comes in the heartache

A whisper of love in the pain; The pang we have fought and conquered Tells the sweet story of gain.

So it comes to me more and more As I enter upon each new day; The love of the Father eternal Is over us all the way.

A brother asks if it is the duty of a church to discipline disorderly members. Paul says in 1 Thess. 5:14. We exhort you, brethren, warn them that are unruly;" and in 2 Thess. 3:6, "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." "Unruly" and "disorderly" are translations of the same word, which means deviating from the prescribed order, to be lawless, to lead a disorderly life, which is explained by the added phrase "and not after the tradition which he received ties. Only \$39,940,783 was sent out of from us," and in verse 11 by the words, "working not at all, but are busy-bodies."

This same brother asks whether there is a visible and an invisible kingdom. \$1,800 on remodeling the church building Kingdom of God, kingdom of heaven, and kingdom mean in the Gospels the reign of God under the Messiah. It was a domain visible in the miracles which Christ ful services were in evidence.

wrought as signs, in appearances from the king of kings. Jesus said to the Pharisees, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Nicodemus saw these signs and said, "We know that thou art a teacher come from God." This is an outward manifestation. But there is an inward domain, a presence, a reign of God, which one can feel and which no man can see. It is "the kingdom of God" which Paul says is: "righteousness, and peace, and joy in the Holy Ghost."

The brother may use kingdom in the sense of church. The invisible church then would be that spiritual body which includes all who accept Jesus Christ as the Son of the living God. "Spiritual kingdom" is a better designation. I do not know any outward visible counterpart of this spiritual body which includes all the redeemed. Speaking loosely, men say the invisible church is composed of all those who profess the religion of Christ and are associated with one of the societies called his churches. In speaking of outward organization, the New Testament writers say churches, or the church at a certain place, and not the church.

Student's Chronological New Testament.

A volume of peculiar attraction to those who are interested in early Church history and New Testament study is "The Student's Chronological New Testament," issued this week by the Revell Company. The anthor, Archibald T. Robertson, 18 a professor in the Louisville Theological dary, and author of The Life of John A. Boadus and several text books. The present volume is simply the American reof the New Testament, with the Books placed in the actual order of their writing and each one prefaced with historical notes and outlines. In the hands of intelligent laymen it would create an entirely new conception of those early days, and take the New Testament out of the sphere of magic books and make it a real human collection of literature. Send your orders to THE BAPTIST. They will prompt attention. Price prepaid

In 1906 the American people gave \$61,9.0,\$ 6, or \$172,564.25 per day to charitable purposes. Of this vast sum \$18,188,7 3 was given to educational institutions \$8,890,000 to galleries, museums and distorical societies; \$4,800,000 to churches and religious work; \$2,543,-000 to hospitals; \$1,483,000 to libraries; and \$16,005,000 to miscellaneous charithis country. Nine donors gave from one to twenty or million each.

Besides the payment during 104 of and all current obligations, the Canton church and friends made a cash donation to the pastor and wife, and other nice over which God ruled. This reign was tokens of love and appreciation of faith-

MISCELLANEA.

In the Indian Territory Baptists built 35 houses of worship in 1904,

There are 32 young Baptist preachers studying in the Southwestern Baptist University at Jackson, Tenn.

Rev. H. M. Long goes from Carrollton, Ala., to Newport, Ark. He will be remembered by his many Mississippi friends.

President Hale of Baptist University of Tenn., has established a lecture course. Luther Manship of Jackson, Miss., is to be one of the speakers.

Of the 413 students now in attendance at Colgate University \$23 are church members, and 110 of these have the ministry of the gospel in view.

Rev. T. D. Bush, latter spending one month in Bunkie, La., has returned to Collins, Miss. He is no doubt open to calls for work, either pastoral or evangelistic.

Even God cannot make the past not to have been; there will always be a past. If your present past is not satisfactory, aim to make your future past more to your liking-H. C. Morse

Tylertown under the efficient leadership of Prof. L. R. Powell has erected a new school building. Prof Powell is a strong factor in the town in many ways and will now be stronger-he and Miss Ruth

There is one time of perfect peace and assurance for all anxious minds—the present moment. Just now you are well fed, clothed and happy. Rest right here and take a little comfort on the journey.

In a late intermediate examination at Mississippi College a young man out of a possible 600 in six studies made 599, and he lost that one in writing a genitive singular for a genitive plural on old English. Who was he?

To be always intending to live a new life, but never to find time to set about it -this is as if a man should put off eating and drinking and sleeping from one day and night to another, till he is starved and destroyed.-Tillotson

D. John Watson ("I an Maclaren") after 25 years continued service, has announced his purpose to retire from the pastorate of Sefton Park Church, London, in September 1905 on the ground that "a church ought not to be allowed to decay at the top."

Rev. W. H. H. Fancher is very much encouraged with his field where has been laboring for 30 years and where he expects

eign Missions and they gave him \$64.46. He is doing a great work in that section of the country.

One year ago the First Baptist Church of Jackson raised her pastor's salary from \$1,200 to \$1,500. Last Lord's day this, amount was increased to \$1,600. Such evidences of appreciation are worth much to the preacher, and many churches could do likewise and be all the better for it.

Rev. W. B. Sansing, editor of The Mississippi Baptist, is hard at work in the Seminary and apparently hopeful and happy. He is a good man and with the additional equipment he will get at the Seminary he is going to count for much in the General Associational territory or wherever he shall labor.

Rev. C. C. Brown has been pastor of the Baptist Church in Sumpter, S. C. for 30 successive years. It is the only pastorate he has had. The secret? He is a tireless pains-taking worker, has a kind heart, and cheerful disposition, prepares his sermons and himself well tor the pulpit, and makes special preparation for the prayer

One does not give back to God his own by returning that which God commits to him. This was the mistake of the indolent servant in the parable of the talents. There is loss in proportion as there might have been gain. To do nothing is to sin against God. Yes, the "know-nothing, the be-nothing, the do nothing scheme of life can only end in outer darkness."

Dr. E. H. Judson, long-time president of Greenville Female College, S. C., and later and a longer time professor in Furman University of that State, has delivered to the Trustees of the University a deed of conveyance of his home and 30 acres of land, valued by real estate dealers at \$8,000, to that school. He had already given \$21,000 towards the endowment of

The South-side church Birmingham, Ala., of which P. T. Hale, now president of the Baptist University in Jackson, Tenn., was. pastor for ten years, recently gave 'him' \$1,000 towards the endowment of that chool. One friend gave \$500 of this amount, and also agreed to support a a young preacher in that school every training for primary teaching. Primary year. President Hale has secured about half of the \$100,000 endowment fund which he has determined to raise.

. We are glad to learn that the genial and beloved Secretary of our Sunday school Board, Dr. J. M. Frost, has greatly im. tion. proved in health, that he seems to be in better condition than he has been for several years. But that is a reason for ac- Mountain, Miss. ceptance of the month's rest in Florida, which the Board urges upon him, and which he refuses. He should rest that he to labor 30 years more, if the Lord wills. may remain well, and not break down in He asked his churches for \$50.00 for For- the work which he loves so ardently.

ROYAL Baking Powder exceeds all others in leavening power, purity and wholesomeness; makes food lighter, sweeter, of finer flavor. No other should be used.

The Oxford Church has recently put new pews, a new carpet and a steam heater in their house of worship, and made the ceiling and walls so beautiful that it has now one of the most attractive auditoriums in the State. Pastor Stubblefield and his wife, lately from Missouri, are admired and loved by the entire congregation. Dr. F. L. Riley is Superintendent of the Sundayschool, and has one of the best schools in the South. We predict great usefulness for this church.

Room at Blue Mountain.

As usual, our school opened in September with every place taken; and yet, only about half the applicants for places had been able to get them. Ever since school opened we have had some cash deposits filed in our safe to hold future vacancies. However, a girl drops out ocasionally, and a few always leave at the close of the first half session. Therefore, some new pupils can get places for the second half session, which opens January

Our Teachers' Training Department is offering exceptional advantages to young ladies who wish to prepare for public school examinations or to increase their efficiency in school work. We give special teachers are the demand of the day in the South, and a field of pleasant, profitable and useful work opens to those who are thoroughly prepared.

If interested in any department of our school, write promptly for full informa-

LOWREY & BERRY, Proprietors. Blue Mountain Female College, Blue

FREE TUITION for ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

WOMAN'S WORK.

松工 松工 公正 公正 公正 公正 公正 公正 公正 MRS. JULIA T. JOHNSON, Edi

P. O. Clinton, Miss. [Direct all communications for partment to Clinton, Miss.]

Woman's Central Committee

Mrs. E. G. Hackett, President, Secretary; Meridian.

Program-January, 1905.

Programs are suggestive. duction of other features, selection ditional hymns, subjects of prayed are left with the society.

Subject: - Church Building, "We have to preach in dwelling the work."-From Convention M. J. Willis, of Crawfordville, lioneer Missions.

Motto for 1905: Ever Forward

er Halting. For Leader: Begin the new year by sending written invitation to every man in the church.

- 1. Words of Welcome, followed by singing of "Coronation."
- "God's Tho Psa. 40:5; Isa. 55:8-13; Psa 159:17 "Our Thoughts," Prov. 16:3. Absorbing Theme," Psa. 48.9; 10:\$4.
- 3. Season of Prayer: That God me guide our thoughts, reveal his though that the new year may be entered stronger determination to do his all. 4. Short talk: "God's thoughs
- the unsaved." 5. Leaflet: "Indian wrong
- rights," by Annie W. Armstrong. 6. Discussion. Of leaflet.
- 7. Items: Missionaries testif the through the box work, the W. M. & h. held Indian Territory and Oklahoma to the Baptists. The Baptists of Ollah ma increased fifty per cent last year

This was the Indians' land, yet tween thirty and thirty-five tribes hay

Building and Loan Fund

The Topic for January-Church Buildings-Pidneer Missions. 1

A GREAT NEED.

worship; in Indian Territory Dr. I. T. Tichenor, whosalways congregations for many a day."
426 churches, 200 hasing carried the needs of homeless —Selected. this-Convention Report.

A Texas Wonder.

Hall's Great Discovery.

One small bottle of the Texas Wonder Hall's Great Discovery, cures all kidner and bladder troubles, removes gravel cures diabetes, seminal emissions, weak Home Mission Board 19041 as and lame backs, rhenmatism and all ir regularities of the kidneys and bladder der trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two receipt of \$1. On Meridian; Mrs. W. R. Woods,

Covington, Ga., July 23, 1898.

This is to certify that I have used Dr. Hall's Great Discovery for rheumatism, kidney and bladder troubles, and will

ditional idea of the need: Texas: houses and dug outs, sometimes Report. we find a school house, but there is not a church building for miles and miles. Oklahomo. Texas is an incomparable field cause they did not want Baptist population is between three and doctrine preached. Lam happy four millions of people. Tens of to get in a grove, under the thousands in every section re- The Best Place to Buy shade of a tree, anywhere to main unevangelized. There are Fine singing Canaries, talking Parrott preach." Missouri, "Work with near \$1,000,000 foreign born. people had room inside, the oth- First on the ground will likely ers stood outside. This is well remain first. enough in good weather, but it cannot be expected in winter, so the work is hindered."

OUNDATION OF THE CHURCH BUILDING LOAN FUND.

houses; in Oklahoma 300 churches on his heart. As churches, and only 100 having the amount desired was not houses. In some cases, the taised, effort is still being made Dr. M. S. Fielder writes, "I know Tetchurches avail themselves of in this direction, and it is hoped terms to be a radical ture for tetter, salt school houses, but in many others as many Societies as possible of the second and all kindred diseases school houses, but in many oth as many Societies as possible, of the skin and scalp. I never prescribe

The following extracts from Annual Meeting of Woman's when he uses Tetterine.

The following extracts from Annual Meeting of Woman's 50 cts. a box at druggists or by mail letters of missionaries give ad- Missionary Union 1905, it may from J. T. Shuptrine, Savannah, Ga.

be reported that success crowned our efforts .- A. W. A. CHURCH BUILDING LOAN FUNC.

THE BAPTIST.

"The sum of \$5,736.36 meationed in the report (of the the total amount available for bly use half a million dollars in con sales spent after the opportunity is gone. There is great need for immediate enlargement and for immediate enlargement and specific for immediate enlargement. that I have ever used for the above com-plaint. Very respectfully, H. I. HORTON. Ex-Marshal, do more good than many thoufor immediate enlargement of 1867. Medical Relief Free. 1905.

OPPORTUNITIES IN TEXAS.

Two places were refused be and ripe to the harvest. Its out a church bailding is only There are scores of communities half work. I have preached in in the Pan-handle alone right many houses where but half the now needing church buildings.

SPARSELY SETTLED DISTRICTS.

A most necessary work is that which is carried on among the sparsely settled portions of the cavity of the tooth, and bathe outthe country. The population is side well the Home Mission Board proone place to form even a fair DR. DEWITT'S ECLECTIC CORE, weakened poses aiding struggling churches sized congregation, but by group. For Chills. to build especially those on the ing two, three, four or even more trontier, was established in 1900.

The foundation was laid by sifts 8. Leaslet: "Chuzch Building The foundation was laid by gifts of Business: Collection, etc. Plan of \$3,500 from Baptist women is hard work for the missionary, the craving for spirtous liquors. Man through the Woman's Mission-requiring much travel, constant may cure himself of using Alcoholic Stimary Union. The first was an of- exposure and at times even dan- For ordinary diseases, follow the \$500 was from Kentucky. The many thrilling stories of such spoonful in from one fourth to one half ering of \$1,000 from Maryland, ger to health or life. There are rections. other \$2,000 was from one who service which make manifest a glass of sweetened Water. Dose for chil-wished both name and State heroic and self sacrificing spirit den in proportion.

Drinking Water Harmless. moulded by the divine Master In 1903-1904, the Woman's himself. Many of these stations there are in Texas 3,000 Bastist Missionary Union aimed to raise grow in number and strength to churches of which only one thalf \$20,000 for this fund, to be until they attain to self support, have meeting houses of their known as the Tichenor Memo while others seem destined like own; in Arkansas 1,300 chang hes, rial, in honor of the great Secre- similar communities farther Belectic Cure for neuralgia and it has own; in Arkansas 1,300 chart hes, rial, in honor of the great Secres similar tended and dependent never failed to give me almost instant reasons on the Home Mission Board. East to be small and dependent never failed to give me almost instant reasons on the Home Mission Board. East to be small and dependent never failed to give me almost instant reasons on the Home Mission Board. East to be small and dependent never failed to give me almost instant reasons on the Home Mission Board. East to be small and dependent never failed to give me almost instant reasons of the Home Mission Board. East to be small and dependent never failed to give me almost instant reasons of the Home Mission Board. East to be small and dependent never failed to give me almost instant reasons of the Home Mission Board. East to be small and dependent never failed to give me almost instant reasons of the Home Mission Board. East to be small and dependent never failed to give me almost instant reasons of the Home Mission Board. East to be small and dependent never failed to give me almost instant reasons of the Home Mission Board. East to be small and dependent never failed to give me almost instant reasons of the Home Mission Board. East to be small and dependent never failed to give me almost instant reasons of the Home Mission Board. The Home Mission Board is the board of the Home Mission Board in the

Only One Prescription.

ers, they are unable even to do also individuals, will give their this—Convention Report. 2 co operation and that at the that he never fails to cure such diseases

NOTICE.

· I want every man and woman of the United States interested either for themselves or friends, in the cure of Opium and Whisky habits to have one of my books on these diseases. Address Dr. B. M. Woolley, Allanta, Gn. Box 389, and M. Woolley, Atlanta Ga., Box 389, and one will be sent you free.

YOU HAVE NO FRIENDS

will be greatly interested in a household remedy that is now being used exten-sively throughout the United States as a mplete and permanent cure for catarrh aiding weak churches at imper-tant points to erect houses of the micous membranes, dyspepsia constipation and all diseases of the div-er, kidneys and bladder. Only one dos worship which would properly a day is necessary. Write at once to the vernal Remedy Company, LeRoy, Yew represent the denomination in Nork, as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine) so that you can quickly convince Wine), so that you can quickly convince yourself of the wonderful results to be

will mail free to all sending him their ddresses a package of Pansy Comound, which is two weeks' treatment, and is a positive cure for constipation, siliousness, dyspepsia, neuralgia, ner yous or sick headache, lagrippe and ma

Goldfish, Cages, Aquaria, etc., is Louis Ruhe's Bird Store. (Largest and oldest in the South.) 319 Chartres St., New Orleans, L Write for prices.

Dr. DeWitt's Eclectic Cure.

To those who have DR. DEWITT'S ECLEC

For Toothache,

Sore Throat.

will render change of water harmless.

See This.

A cure for Asiatic Cholera, and for all

Stomach and Bowel Derangements. Marvelous Relief and Sovereign Cui Muscular Rheumatism, many pains and facial neuralgia. Sovereign remedy for Cramp Colic Cholera Morbus and Cholera. Wherever there is pain, apply it.

You've all to gain, try it. Price 25, 50, and \$1 per bottle.

The W. J. Parker Co., Sole Mtg. and Pror., P. 7 S. Howard St., Baltimore, Md. U. S. A.

THE HOME.

1905.

Waters.

And the restlessness of years, We repeat this passage o'er-We believe it more and more-Bread upon the waters cast Shall be gathered at the last.

Will keep slipping through our It left to itself cancer is always been no great Germany, no system. They offer one hundred dollars been no great Germany, no system. They offer one hundred dollars Gold and silver, like the sands, hands;

Jewels, gleaming like a spark, Will be hidden in the dark; Sun and moon and stars will

But these words will never fail-Bread upon the waters cast Shall be gathered at the last.

Soon like dust, to you and me, Will our earthly treasure be; But the loving word and deed To a soul in bitterest need, They will not fargotten be, They will live eternally-Bread upon the waters cast

Fast the moments slip away, Soon our mortal powers decay; Low and lower sinks the sun, What we do must soon be done Then what rapture, if we hear Thousand voices ringing clear-Bread upon the waters cast

Shall be gathered at the last.

Shall be gathered at the last. -Journal Messenger.

don't talk much about yourself. chairs and tables, with the alli- sult, however, it is not in the we would have more good ser- tail. When we released the en be rare or expensive. Crack- to all points south of the Ohio and Potential. When we released the en be rare or expensive.

your right place is empty.

trial, don't forget to pray when jaws breathing a general defi- The main thing is that what is certificates from Superintendents, Printrial, don't forget to pray when jaws breathing a general defi-

begin to pray for him, and you spect.-Christian Register. will get ashamed of yourself and try to help him.

If you can't get rich, you can become better off by being con-

you have to do.

unless you turn round.

bees would get lazy.-Ex.

Sure of Its Victims.

Cast Thy Bread Upon the who has cured over six thous Europe, the following appall-Bye Co., Box 462, Dallas, Texas.

The Cat and the Young Alligator.

the young alligator, was in World." stalled as another family pet. And she acquired the unkind habit of walking up to him at every chance and showing her displeasure by deliberately cuff- all the comfort and enjoyment ing him with her paw. Then we might from our friends and she would retire with a show of neighbors is that we are ambidignity, as if she had performed tious to make our social entera duty. This was done once too tainments too elaborate. They insults, and this last proved too to-do. There is good sense in satisfactory. Orders filled promptly, much. His eyes flashed; and, having a little something to eat Co., 33 Wayne St., Lima, Ohio. when Tabby was walking away, when a tew friends visit you in he scrambled after her, seized the evening. Nobody has satisher tail, and clung to it vicious- factorily explained why the act ly. This frightened the bully, of eating together promotes and she started on a race around good fellowship, but we all know If you are in the wrong place, prised to find the alligator none are good and daintily served, souri Kansas, Oklaboma, Arkansas, Miscour right place is empty.

The worse for his wild experi-will do quite as well as pat de Michigan, Wisconsin, and to territory It you want to be strong in ence, and with widely distented foie gras or broiled mushrooms, ance; but Tabby treated the at- caten be relishable. A chafing-

Behold! What "Waste."

Brooks ventures to exclaim: That is one of the moments If you want to be a thinker, "What a loss to the Church if when a woman looks most enand with never get in front of your brooks than the Aposte rath, what a to make it very simple, and let of certificates signed by superintendents, principals or presidents of schools and entered to the loss to the Church—and to the good feeling largely take the or colleges. For further information in flowers all the year round, the world-if Saul of Tarsus had not place of money in the ordering of formation address. become a foreign missionary!" our hospitality.-Watchman.

If he, or such as he, had not for-Dr. D. M. Bye, of Indianapolis, saken all to go and preach the Ind., the great cancer specialist, everlasting gospel to benighted and cases of cancer within the ing losses, so far as we can see, last ten years with soothing, balmy oils, says that one time he selected a list of five hundred to select the Arcs. 'Mid the losses and the gains,
'Mid the pleasures and the pains;
'Mid the hopings and the fears,
'Mid the hopings and the fears,
'Mid the most shining example was supposed to be metrable. For a great many years doctors pronounced it in the most shining example with local treatment, pronounced it incause, had neglected to do so, and wrote to them several months later inquiring after their condition. To his surprise have dawned in Europe; western have a constitutional disease, and, there their condition. To his surprise have dawned in Europe; western have a constitutional treatment. Hall's Catarra Care, manufactured by F. J. Chency & Co., Toledo, Ohio, is the and grief he learned that nearly civilization would never have only constitutional cure on the market. 20 per cent had died within five months from the time they had written their letters of inquiry. be heathen; there would have on the bood and mucous surfaces of the sure of its victim. Book sent mighty Britain, no glorious culars and testimonials. Address, fr. J. CHENEY & Co., Toledo, O. ces of Oils.—Address Dr. D. M. Boston, no Phillips Brooks! Hall's Family Fills are the best. Who knows whether the final triumph of Christ's cause and kingdom might not have been hastened by half a millennium if South American Kidney Cure." It is a Our Tabby, the cat, showed Phillips Brooks had become a great surprise on account of its exceedgreat curiosity, not unmixed foreign missionary?—From "The der, kidneys and back, in male or temale,

Simple Hospitality.

One reason why we fail to take If there is some man you hate, ligator ever after with due re dish is a great invention for clusive, bearing final return limit January 8th 1905!

Register. dish is a great invention for clusive, bearing final return limit January 8th 1905!

For detailed information, call on any ment the little company is gath- agent of the company, or address ered about the little dining-room table interest centers in the ma-

MONEY :

There is more Catarrh in this section

Relief in Six Hours.

Distressing Kidney and Bladder Dis-ease relieved in six hours by "New Great with jealously, when Beelzebub, Missionary Review of the Relieves retention of water almost immediately. If you want quick relief and the young alligator, was in World." Jones Drug Store, Jackson, Miss. Mail orders promptly filled.

Every Church Should Use Our INDIVIDUL COMMUNION SERVICE



Nearly 2,000 churches are using this service Not on e

old method of all drinking from the same often; for the little alligator had soon become a burden and en ht for 44 communicants. A complete evidently remembered her former expense to all but the very well- outlit for 88 communicants sent for

Low Holiday Rates For Teachers and Students.

If you want to be interesting, the room, taking flights over that it does. To secure this re teachers and students of schools and If we had more good hearers gator clinging desperately to her least necessary that what is eat, and one-third fares for the round trip, frightened Tabby, we were sur, ers and cheese, provided they also to all points in the States of Louisi

Trav. Pass. Agt., Meridian, Miss.

The biographer of Phillips nipulations of the fair hostess. Christmas Holliday Excursion Rates.

The O. & C. Route will sell tickets on ask yourself a good many questions.

Phillips Brooks had become a gaging. And when the plates are filled with the toothsome missionary!" Whereupon President Grant of Anatolia morsels, the spirit of neighborly trip, to all points on its line, and to all south of the contract of Mississippi and south of the contract of the c like to do, try to like the work College, thus replies: Hold! friendliness and good cheer is at points east of Mississippi and south of Let us think a moment. How high tide. A little money will 17 to 24 h inclusive, final limit Jan. 8. If you are a Christian, the dev-much greater was Phillips go a long way in pleasant enter at same rates to same and many additional points, to teachers and students il will never get in front of you Brooks than the Apostle Paul? taining, it we are sensible enough of schools and chileges upon surrender

Trav. Pass. Agt., Meridian Miss,

1905.

riage notices of 25 are printed free; all very small cost. Can we afford prises would read like a fable [Death notices of 100 words and mar accompany copy of aprice.] to miss this opportunity?

In connection with this

Joseph Barrick.

Rankin county, Miss when he was 14 ing to have a great time during years old, and united with Antioch Baptist church soon after moving to Monday afternoon, January 16 this country, and are the soon of the soon Baptist church sooil of the moving to this country, and required an active member until the day of is death, Nov. 22, 1904. He was mariful to Miss Ax. the last. Board will be arranged stock. These people enjoy the to the burg, today. mourn their loss. cause of Christ, and the Evellare of his church was never for by any who knew his

He told us just the May the that he had no fear of Lord comfort the ber

MARRI

H. MIZE.

Rogers Daes.

V. SPROLES: Rogers.

Anderson Dever.

John J. Anderson and ver, all of Jefferson Young officiating.

Steen-Line.

At the home of Ma and Mrs. A. H. Little, Venus, Miss., M. R. L. Steen of Florence, Miss., to Man Carrie E, Lit-tle. May heaven's beneations bright-W. STEEN.

Powell-Phanell.

sage She was for the sagout Baptist two years the teacher Orphanage at Jackson and is now assistant teacher at Therowa. She is worthy of the bravest and best. May the Lord smile on this sandide uple.

The Institute.

HOWREY

ter's Conference of Seatheast Mis- will not rust in the seams. sissippi has arranged for an Institute to be held at the First
Baptist Church. Stattlesburg, A twenty-page monthly magazine; \$1 Jan. 16 20, 1905. Keyl. W. J. per year; sample copy 10c. Tells how to gow Genseng, Golden Seal, Sen-McGlothlin of the Saithern Bap- eca Snake Root, and other unusual tist Theological Seninary, will and money making crops. Shows how more money can be made from a small gard n than from a 500 acre farm. 4 months on trial 25c.

Pub, Special Crops, Skaneateles, N. Y.

and spiritually, Prof. McGlothlin has no superior. He is one of the ablest men on the continent. Thus we have a large part of the Seminary brought to us at

THE BAPTIST.

In connection with this, brethren L. P. Leavell and J. E. Byrd

Sincerely and fraternally, W. A. HEWITT, Sec'y.

Ordination.

ing brethren, T. D. and N. B. con G. W. Freshour, met with trade. Loakfoma Church, in Winston Mear Liberty, Miss 2 2. 8, 1904, at county, for the purpose of orthe home of Mr. Sam was, the bride's daining Bro. B. N. Wallace to parent, Miss Vik Jude to Mr. Gus P. the full work of the "Gospel o Mr. Gus P. the full work of the "Gospel Ministry."

Bro. Wallace answered all At Redlick, on Jan t, 1905, Mr questions asked him by the Lizzie P. Oti- counsel satisfactorily. Bro. J nty. S. R L. Hughes, a student of Mississippi College was chosen to preach the ordination sermon. He preached from 2d Tim. 2:15, emphasizing the great need of an educated ministry.

The congregation was small, but God verified his promise by being in our "midst"

Bro. B. F Wallace will gradu December 28, 1904, at Jardis, Miss., ate at Mississippi College next at the home of Hon. Wast Parnell, the session, and he has a bright tu-bride's father, by the wife ir, Miss Rath ture before him.

West Point, Miss.

All Over the House.

(The Pilgrim for January.) Strong, hot vinegar, will remove paint and mortar from

Rub grease on the seams of DEAR BROTHER: The Minis, place for a day, and the article

Returns In Mining.

An account of the colossal fortunes made from mining enterbut it is safe to say that only chimneys. I the large fortunes find their way will conduct a Sunday School into print. There is hardly a Out my name Institute, holding one session city in the country that does not as ago. Sister at reasonable rates. Send your proceeds of their enterprise, or index; sent free. luck, as some call it, and avoid publicity by saying nothing about it. These are the people the United States to know what we are On Dec, 27, 1904, the follow- ty of the country by using their Legislature of Virginia. If you are seek-Wallace, J. L. Hughes and dea. money in legitimate channels of

Fruit Trees

series, John A. Young, owner. We also raise fine Poland China and Mammoth Black hogs, and fine

John A. Young,

Jersey cattle. Agents wanted.

I am proud of my lamp-MACBETH.

How to take care of lamps, including the getting of right-shape chimneys, is in my

MACBETH, Pittsburgh

Cancers Cured.

who really add to the prosperi and Chronic Sores without the use of ing a cure, come here and you will get it.
The Kellam Cancer Hospital,

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers. Box 232, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you inthis way. The chances are it can't help it.

Suffered for Years With Indigestion. Cured by Panol. Now Eats Anything.

bride's father, by the work in Miss. Rath ture before him.

Parnell to Prof. Lowier R. Powell of Tylertown, Miss. Prof. Powell is a great work among his churches five bottles of it and now never feel any stomach trouble; and can digest any Tylertown, Miss. Prof. Powell is a great work among his churches, and everything I care to eat. I believe Panol is the best medicine on the margraduate of our State in array is now having baptized forty six in the

the principal of the Tayrtown High past year, 1904. May his work School, is a fine Christian man and in general a success. Missionth was one of my most dutiful and any befored stu-

iasm on the part of those who use it.

Pleasant to take as lemonade, harmless always. 50cts, 6 for \$2.50. Sold by druggists and dealers in medicines.

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ACID IRON MINERAL

Is a great natural remedy of wonderful curative power, mined rom a natural deposit. It cures all diseases involving inflam-

nation, by purifying the blood and directly healing the irritated parts. Try it on an external sore and watch its magic healing. It acts in exactly the same way on all internal inflammation, such as Dyspepsia Indigestion, Rheumatism, Kidney Disease, Stomach and Bowel Troubles. Numerous testimonials that it when all other remedies fail.

WCUred me completely of bladder trouble,"—Mrs. Nading, Winston, N. C.
"For sores A. I. M., is worth its weight in gold."—J. H. Davis, Beaufort, S. C.
(Blood Poison.) By theuse of A. I. M. I was cured in a few weeks."—J. P. Wingard, Branchville, S. C.

No equal for diseases peculiar to women. Tones up the entire system. Four weeks' treatment, only 50cts. If your druggist cannot supply you, write to

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P. H. Haltiwanger, Pres., Columbia, S. C.

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Matthew Henry's Commentary	7.20
Matthew Henry's Commentary Spurgeon's Sermon Notes	4 00
Biblical Illustrator, (special price for the ask-	
ing.)	
Peloubet's Notes for 1905, net	1 00
Walker's Concordance, net.	1 00
Ford's S B. Record, net	1 00
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642 4th St., Louisvi	11e, Ky.
Use "Glorious Praise" for Singin	

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THE BAPTIST

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rates. Preferred Stock

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6 o | o well secured Real Estate Notes at a discount.

Manufacturing Good Positions with Preferred Stock,



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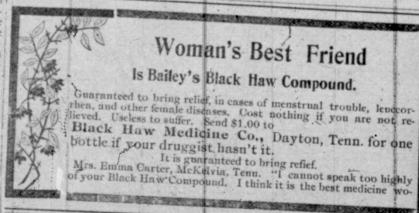
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Time was when railroad stocks were considered the gilt edge investment in this country, but today railroad and industrial securities are taking a back seat when it comes to mining. Colossal combinations of capital are now being diverted from the wheat pits and profits accruing are assuming mammoth proportions.—Western Mining Herald.

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Close of Pastorate of Ellis- when I am put in the ground warm place in my heart, and for one if you are curious to

I have just closed a pastorate of fourteen years with Ellisville and Sandersville churches, and amnow located in our home at Handsboro, where I hope to spend the remainder of my days and render any service I can to the cause we love. I will serve as pastor the churches at Ocean Springs and Slidell, La, during the year 1905, and will have two Sundays in each month to preach at liberty, where I think I can do the most good. For thirty-three years I have served as pastor, twenty-three churches, and have had a rest of only three weeks during that time, and am glad and thankful to God that he has spared my life to render such service as I have been able to render during my most vigorous days, and that I have put into his service 33 years of hard work. Blessen be his dear name. What a luxury it is My pastorate with Ellisville to work and toil for Jesus! I and Sandersville churches was a have found it so, and if I had a happy one. God's dear children DEAR BRETHREN:thousand lives to live they of both places made it so agree. Bro. J. E. Byrd, our Sun ay should all be devoted to him. A able for me to continue in the School Secretary, has gotten out egood brother said to me a w work among them, and I could a program for the Sunday

"Jesus the very thought of thee With sweetness fills my breast, But sweeter far thy face to see, And in thy presence rest.

Grant me while-here on earth I stay, Thy love to feel and know, And when from earth I pass away . To me thy glory show."

and covered up." When I sur- may my right hand forget her know beforehand some of the rendered to God to preach his cunning if I ever forget them. good things awaiting us-Minblessed gospel, I left all to follow When I was closing up at Ellis- isters, Sunday School teachers, him, and in doing so I burned ville and getting ready to de- church workers and all. Bro. the bridges behind me, and while part, the people of the town, of Byrd and Bro. Leavell will make I have feet to walk and breath all denominations and of no de- a fine combination in the Instito talk. I will tell the glad tid- nomination, joined with the tute. Let all the Sunday School ings of great joy to sinners round Baptists in contributing a tan- teachers and church workers and "point to his redeeming gible token of appreciation of my avail themselves of this opporblood and say, "beholdthe way long pastorate among them, to tunity of increasing their efficito God;" and when all is over the amount in cash of \$196 50; ency. The Institute will be here and he calls me, I trust that and several friends at other pla- doubly helpful to you, for while by his grace I shall enter his ces contributed \$27.00. Total the Rible Institute is especially presence, where there is perfect \$223.50. How kind that was for ministers, it is also for you, rest, the rest of immortality, and how helpful to a toiling as the ten lectures of Prof. Mc-Happy home on high. Oh glori- preacher. Ah! yes, and the giv- Glothlin will be on John's Gosous hope of a dwelling place ers are no poorer for it. Many pel, which will be studied for the a good thing fails to be done for next six months in the Sunday the pastor just because no one Schools. I question whether as

God rest upon him and upon the Miss. churches and upon their work.

O. D. BOWEN. Handsboro, Miss., Dec. 31, '04.

The Bible Institute.

days ago: "Bro. Bowen, are write much in praise of them and School Institute which is to be you going to quit preaching?" I of their helpfulness, but will re-held in connection with our Bible said: Yes I am, but it will be frain. They will ever have a Institute. Write to Bro. Byrd

suggests it. Not so at Ellisville. good an opportunity for increas-Bro. Pugh succeeds me at both ing our knowledge and efficiency places, and may the blessing of was ever offered in Southeast

> Bro. Byrd is enthusiastic over the prospects.

Brethren have been sending in their names for me to secure them board or lodgings. Two names were sent in about the middle of December.

Remember the time-the first, lecture by Prof McGlothlin will be delivered Monday afternoon following the 3d Sunday in January, or the afternoon of Janua-I. P. TROTTER.